For all or any of thoſe (by what name or title ſoever they be diſtinguiſhed) that reſiſt the Spirit, and deſpiſe the Grace that brings Salvation, that favour them which work wickedneſs, and condemn the Righteous; upon ſuch muſt be fulfilled the Judgments Propheſied.

ALSO

Things to come are here declared,
but blind men cannot ſee:
But as the World draws to an end,
ſome ſhall remember me.

R. T.

Whiting page 195.

Prov. 10. 25. *As the whirlewind paſſeth, ſo is the Wicked no more: but the Righteous is an Everlaſting Foundation.*

LONDON, Printed in the Year, 1664.

This is for all or any of those, by what name or title soever they be distinguished, that resist the Spirit, and despise the Grace that brings Salvation, that favour them which work Wickedness, and condemn the Righteous; upon such must be fulfilled the Judgements propheſied.

HEar a little though you be mighty, and be intreated to weigh with seriousness, what one fearing the Lord says unto you, who are *executing* the Act made against such as meet to worship contrary to the Lyturgy of the Church of *England*, which we have heard is according to the Scriptures; for and in the Scriptures we have been trained up many of us from our childhood, and exercised therein; and we have heard some of your Teachers and Worshippers say that it is your Rule, and that all things are to be tryed by it, and that you that deal thus hardly with us, are called Christians, and would be so owned by us: if so you be, let Christ's Words be of authority with you; for we do believe, (even with that you are going about to exile) that God will one day judge the World by that Man *Christ Jesus*; and therefore we fear to transgress his Commands; whom we know hath declared, What profit would it be to gain the whole World, and lose our own Souls? And we do believe, and have found it so, that he which pleaseth Man cannot please God: This is Scripture, Friends, and that out of the mouth of Christ; So he is no Christian that believes not Christ: And for the keeping of this Commandment, have the holy Martyrs suffered in all Generations, from righteous *Abel* unto this day, because they could not conform to Mens Wills, Pleasures and Laws: *We have a Law*, say the Jews, *by which he ought to die*; and *Pilate* to please them (though the Witness of God shewed him he was just) yet hearkened to them that said, *He was not Cæsars friend, if he let this man go*; so to please Man, he delivered Christ to be crucified;

fied; and it was not any outward Washing that could ever take away his guilt. *Stephen*, that holy Martyr, though he believed the Scriptures, and knew them well (as you may read) yet because he denyed their Worship or Temple, telling them that they resisted the holy Ghost (which he knew that all who have not learned of Christ do) and that in the Spirit God will be worshipped, and that such Worshippers he did and doth seek. Surely all Christians may then see, that they which go about to condemn, banish, and bring to an end Spiritual Worshippers, do walk contrary to God the Father; for he seeks them, saith the Scriptures, *to worship him in Spirit*, and Men would loose them; O Men are you stronger than God?

I have found that the *Quakers* are of *Pauls* Religion, who testifie that God is a *Consuming Fire*, and that it is a fearful thing to fall into the hands of the living God; so we have chosen to suffer (as just *Stephen* did stoning) prisoning or banishing, rather than to cease worshipping in the Spirit, or speaking of his Name, who requires Truth in the *Inner Parts*, and is to be worshipped every where in Truth and in Spirit: and if God says *every where*, and Men say not in this place, nor in this, for if you meet here, we will have you to prison, and banish you; judge you Christians, *Whether it be better that we obey God or Man?* Many instances do the Scriptures give you of this Truth, which you ought to seek into; and who are noble among you will do so. Remember *Moses*, he feared not the Wrath of a King; remember *Daniel*, and the three Children; and many more might be instanced both of holy Men & Women, who followed the Lord fully to the Obedience of his Commands, disobeying any that commanded contrary, whatever they suffered for it; and upon this account the holy Martyrs suffered formerly, and now much in these latter dayes, even some to Hanging, cruel Whippings and Imprisonments, and spoiling of Goods and Estates, and upon no other Account, nor for no other Cause, but because in our obeying God we have disobeyed man.

But it may be you will say, that *The Scripture sayes that Rebellion is sin, and Disobedience is sin, and requires us to be subject unto Kings, and Rulers, and Parents, and Masters*, &c.

And to this I answer; We are so to all those, not for fear but

for Conſcience ſake, and in all things are ſubject to the Higher Power, which I hope none of you will deny to be Chriſt, for he is the Power of God; and in Him did the Apoſtle *Paul* command Wives, Children, Servants and Subjects to obey in the Lord, for whoſe ſake all theſe were alſo to be denyed and forſaken, if the Lord called to it; as *Moſes*, & *Daniel* & *Paul* could obey thoſe very Kings and Rulers in ſome things, which in other things pertaining to God and their Conſcience, they could not, and though it were Rebellion and Gain-ſaying for the People to reſiſt *Moſes* and *Aaron*, that wiſhed they had been all Prophets; yet it was not Rebellion nor Evil, that Chriſt and his Apoſtles did reſiſt the High Prieſts and Rulers of Iſrael; when they commanded them to ſpeak no more in his Name, then they waxed more bold, knowing it was better to pleaſe God than Man, ſo they ſuffered impriſoning, whipping, ſtocking and ſtoning, chuſing rather to pleaſe God than Man.

But it may be you'l ſay, I wrong you to compare you to the perſecuting Rulers of *Jeruſalem:* and you would have me and others to believe that you are like *David* and *Solomon*, *Moſes* and *Aaron*; but I'le tell you, why we cannot ſo believe, becauſe we believe the Scriptures, and all that Chriſt ſaith; and he ſaith, we ſhall know *the tree by its fruit*, and that ravenous Wolves would creep in in ſheeps cloathing, and devour the flock.

Now we find that the Prieſts and Fathers of the Church of *England* are ſo unlike *Moſes* and *Aaron* (that wiſhed that all the Lord's People were Prophets) if they hear of any that witneſs the New Covenant in the heart (that the Scriptures ſpeak of) and the pouring forth of the Spirit on Sons and Daughters, that they propheſie; theſe they account Hereticks, and inſtead of caſting them out in the Spirit of Chriſt (as *Paul* did, who ſaid indeed, that the evil doers ſhould be given up to the Devil, for the ſaving of the Souls in the Day of the Lord) they give us up (before they have proved us either in error or evil doing) to the civil Magiſtrates to perſecute and caſt in priſon for not conforming to we know not what; ſo would make ſimple people believe, that they give us up to the Devil when they give us up to you: by this means our Goods and Eſtates have been waſted

and

and we impriſoned (yea ſome for their whole life time) which Proceedings be ſo unlike thoſe good Shepherds which Chriſt told us of, that would lay down their lives for their Sheep, that I and many do believe in our Conſciences, ſuch are more like to be the Wolves and Hirelings which Chriſt ſpoke of, which would run away when the Devourers came, for they were gone and their Religion for many years, that if we would, we knew not where to find them: And there are many thouſands in theſe Nations, that may not be come with the Quakers, to give their backs to the Smiters, and their cheeks to the pulling off of their hair, which are of this mind concerning your Prieſts: And for your Magiſtrates, I and my Friends have not found that you are ſuch as put the Wicked far from you, and will not let a Lyar dwell in your houſe, or that you are a Terrour to Evil-Doers, and a praiſe to them that do Well, nor that you releive the Oppreſſed, nor ſet the Priſoners at Liberty, or defend the Innocent, nor ſuppreſs the Proud, as thoſe good Rulers did; for Drunkards, Swearers, Proud and Wanton perſons are at liberty, and thoſe who have departed from Iniquity (and fears to ſin againſt God) are haled to Priſon by thoſe that work wickedneſs, yea ſome of thoſe that have ſate to do Juſtice, have ſmote, pinched, tore off the hair of ſuch as have been brought before them, though they have had nothing againſt them, but for worſhipping God in Spirit; and theſe are ſome of the reaſons that we cannot believe, that theſe are good Trees that bring forth ſuch bad Fruit, or that they rule in or for God, that is the preſerver of man, that inſtead of preſerving us (as good *David* did, who offered his life that the Plague might ceaſe from his People) you have caſt many hundreds of us into priſon together, in the heat of Summer, which might bring ſickneſs and death, to the deſtroying of us; and as if this were not enough, are haſtening to tranſport us into unknown places of the Earth: Is this like Chriſt, or thoſe that rule in him, who gave his Life for his Enemies: but we that fear the Lord, have prayed that ſome of you might come to the Wiſdom of *Gamaliel*, and ceaſe from your cruelty, *leſt you be found fighters againſt God; for what is of God ſhall ſtand*; and know, *That by true Judgement and Mercy, the Throne of the King ſhall be eſtabliſhed*. And of how little ac-

count

count ſoever you the Magiſtrates of *England* make of us, God hath regard to all that fear him, and he did and will plead with thoſe, that throw his Law behind their backs; and though we have and may ſtill feel hard ſufferings for breaking Mans Laws, do you think to eſcape for breaking God's Laws? and he hath not left you without the knowledge, that you ſhould do to every one, as you would be done by; now have you, or are you about to do ſo by us, that have caſt us in priſon, & are preparing for our baniſhment, before you have ſent any of the Fathers of the Church to convince us of our error, or give us ſound reaſon that you are in the Truth, yet go about (becauſe we will not conform to worſhip we know not what) to ſeparate Husbands from Wives, and Wives from Husbands, Children from Parents, and Parents from Children, and all from the Land of our Nativity, from our Eſtates and livelihoods, who though accounted as a poor People, have all our time we have been a People born paat of your burdens and charges, and yet you not charged by us, nor have you found any thing againſt us, but in this matter of our God, that we keep our Conſcience undefiled, knowing the Scriptures of Truth, *That in the pure Conſcience is held the Myſtery of Faith*; and if we have the Faith, we ſhall have the victory over wickedneſs, for againſt that we war; for by this the Saints did overcome; and though you baniſh us, we ſhall conquer (the Devil I mean) for we have the Faith; but if you think we have not, deal ſo righteouſly with us, as to ſend your Teachers to us into our meetings, to convince us by the Scriptures, and plain Demonſtrations of the Spirit, as *Paul did*, who ſaid, *He was manifeſt to that of God in every mans Conſcience*; and in ſo doing we might be conformed to you: And if you ſhould ſay to us, we may go to the ſeveral places & hear them there; we anſwer, thoſe that Chriſt ſent and called to convert men, and turn them from the evil of their wayes, ſought them out and went to them: but if we ſhould go to them, as ſome have, and ask them any Queſtion, or object againſt any thing they ſay, would they anſwer us, and ſatisfie us? or would they not rather turn us out and impriſon us, as they have done by ſome of us.

So Friends conſider theſe things, whether you have done to

us

us as you would be done by. What if the Quakers had power to compel to their Religion? but they are so low, the Mighty of the Earth never fear their rising. But what if the Papists or Turks had power, would you be thus used by them? or would you yield to them, without any other arguments, than Blows, Prisons and Banishment? Well Friends, if ever you should be tryed as God is trying us by you, you will have need of our strength; which yet you resist, though it yet hath not done striving with some of you; and this upholds us, that we cannot fear what Man can do unto us; for the Lord is with us, and the Ark of his Strength, and a hiding place is prepared for us, and he will arise to plead the Cause of the Innocent. Some among you God hath and will visit with Mercy, and they will fear to go on in the execution of your unrighteous Decrees, lest they be found fighters against God: and you that have been and are working so wisely as you think for the safety of the Nation, by suppressing the Innocent, and forcing to conformity, what if I say unto you, remember what the Prophet said, *If God speak war, who can speak peace?* therefore that which concerns your peace, do not still reject; for he had the tongue of the Learned, that said, there was but one thing needful, and this indeed preserveth Men and Nations; and if this were taught and sought amongst you, wickedness would not so abound as it doth: but God hath shewed thee, O Man, what thou shouldst do, to shew Mercy and walk humbly; for if you do go on to deal thus with an Innocent People (that never wronged any of you, nor have been hurtful unto the Nation in any thing) God will arise to plead our Cause, and in that day the Merciful shall find Mercy, but the proud and such as forget God, must be turned into Hell. O be wise ye Rulers of the Earth, and discern the Signs of his Coming, whose reward is with him; doth not your Nation abound with wickedness? remember *Sodom* when *Lot* was gone forth of it; remember *Jerusalem*, when they had crucified the *Just*; O how fearful and suddain was their destruction! So will it be upon all that forget God.

R. T.

Things to come are here declared,
but blind Men cannot see:
But as the World draws to an End,
some shall remember me.

SUrely the Folly of the Fool, shall soon be brought to nought;
His hope and glory in its height, is like the vanishing thought,
Of him that did enlarge his barns, wherein to lay his store;
To take his ease he went to sleep, and never waked more.
So surely is the Fool ensnar'd, that glories in his shame,
And seeks the Earth with all his might, there to exalt his name:
His glory in his highest state, is but as withering hay,
Whose beauty's past, and so shall theirs suddenly pass away.
And when in Earth they shall be laid, from whence their hope did rise,
Their portion in the dark to reap, who did the Light despise.
Where will their worth and high renown be heard of any more,
Who made a scorn of simple ones, and did oppress the poor?
They slew the Just, and merry made over the Holy One:
But he that reigns in righteousness did hear their plaint and moan;
Who for his Name did suffer long: he care of such did take.
And in his Wrath doth chase their foes, even for his Mercies sake.
As they have hunted with delight, the Lambs to terrifie; (fly:
So shall the works which they have wrought, with fear cause them to
For God against them will appear, who mischief do devise,
And soon they shall be overturn'd, whose refuge is in lies.
But all that in my God do trust, assured help shall have,
For Truth and Mercy's their defence, and safely shall them save.
Our Rock of strength, our hope and help, which in him put our trust,
Shall firmly stand, and glorious be, when you are in the dust,
Who have work'd wisely as you guess, to hinder our increase; (peace.
You've prisoned, stock'd, and shed our blood, but have not gain'd your
For all your threats and murderous blows, we do not turn nor fly,
But grow and multiply apace in midst your Tyranny.
So as the Fool that beats the wind, your labour hath been vain,
You go about to stop a Stream the Ocean doth maintain.
We have no weapons fit for war, indeed we cannot fight;
But there's an Arm doth us defend, hath taen away your sight.

And

And ſo as blind you groap about, hoping to ſmite your foe ;
But as men blind you beat the wind, and let your enemies go.
Why do you ſnarle thus at the Stone, and never mind the Hand,
That doth beſet with dread and fear in City, Town and Land ?
I could you tell if you could hear, what ſoon to paſs ſhall come ;
Your wiſe men ſhall it not foreſee, but feel it and be dumb.
For every mouth muſt ſtopped be, that hath defam'd the Light,
And thunder ſtroak ſhall cleave the Oake in all the peoples ſight :
In darkneſs ſhall a flame break forth, that fiercely ſhall devour ;
Stubble and droſs it muſt conſume by uncontrouled Power.
From Heav'ns black Clouds it doth deſcend, the Earth to compaſs round,
And enter ſhall with piercing heat, the Mighty to confound.
The ſchrikes & crys, and dredful groans, that then ſhall fill your ears,
You cruel wanton jolly ones, ſhall then be fill'd with fears :
The Dogs ſhal howl, the Buls ſhall roar, the Wolves & Goats ſhal run,
No Fox ſhall find a hiding place, nor Vulture this Plague ſhun ;
The Panthor ſhall be tamed then, the Lyons hunger bit,
And every Beaſt of prey be bound, and ſent into the Pit.
The dreadful groans of ravenous Beaſts, bereaved of their prey,
Shall turn your pleaſures into woes, and drive your mirth away.
For why ? your hope ſhall then be paſt, your ſtrife & ſtrength ſhal fail,
When that which you have ſtrove to quench, doth more & more prevail
The mark at which you chiefly ſhot, and did ſo fiercely kick,
Turns back with force, and to the heart moſt ſurely doth you prick.
The little ſpark that ſeems ſo ſmall, when you began to ſtrive,
Is now become a mighty flame, and fiercely doth you drive :
And where to hide you cannot find ; the Light doth plainly ſhow,
He that hath loved violence, in Darkneſs loves to go.
The Day is come, and doth increaſe, at which the Night muſt fly,
And they that in it wrought their work, with dreadful voice do cry
For Hills & Mountains them to hide, who have withſtood the Light ;
For now the Lamb appears to war ; which is a dreadful ſight
To thoſe which have not fed nor cloath'd, nor viſited Him at all,
But rent his Sheep, and bit his Lambs, and caſt them into thral ;
A Kingdom is prepar'd for you, in Juſtice there to dwell,
Who hate the Light, and Darkneſs love, are making haſt to Hell.
A Citty alſo is prepar'd, whoſe Maker is the Lord,
He ſafely keeps it by his Power, there is no fence nor ward,

But that which ſmites the wicked One, and makes the fearful fly,
With proud and cov'tous wanton ones, that love and makes a lye.
Jeruſalem that's from above, the Mother of us all,
Hath ſet us free at liberty, in Holineſs to call
On him who gives the entrance in, and is the hiding place,
Of all the Followers of the Lamb, which wait to ſee his face,
And with his Glory ſhall be fill'd within this City pure;
The Light whereof is perfect Day, and ever ſhall endure,
No more ſhall Night nor Darkneſs come, once to diſturb our reſt,
Who for the Lamb are now prepared, and with his Beauty dreſt,
Who have not ſpar'd to follow him through Tribulations great,
Nor lov'd our lives unto the death, nor flee for ſhame or threat.
He hath prepar'd us for himſelf, and waſh'd us in his Blood,
And turn'd your evil purpoſes unto our greateſt good.
Your fierce unmanly violence, hath rendrd you a ſhame:
Our patient ſuffring doth declare, that we are free from blame.
For all your eager hunting thus, you have not got the prey;
For why? our lives is hid in that which never ſhall decay.
You may go on as you have done, to make a hideous noiſe,
And ſtare about to make a rout, and then go ask the cauſe,
Why you (like mad men) fight with thoſe that ne're did you reſiſt;
And what reward muſt you receive, that ſtrike with wicked fiſt?
It may be you obedient are to thoſe that you command,
That cloathed are with glittering robes, that rule both Sea & Land.
They honour can, and riches give; and this you fain would have:
But there's a Storm a coming on in which this will not ſave.
I tell you men that are ſo wiſe, you then ſuch fools will be,
Whoſe minds and eyes were in the Earth, and did not Heaven ſee;
Nor he that in the Clouds deſcends, to ſet the Oppreſſed free,
For their Redemption haſtens on; a dreadful day to you will be:
For as the Spoilers have you been, and made it your delight;
So ſuddenly will miſchief come as a thief at mid-night:
And then your hopes and treaſures both, in which you had your truſt,
With your rewarder and reward, goes down unto the duſt:
For our avenger is at hand, to plead our righteous Cauſe;
For we have born your Cruelty, and kept his holy Laws;
He ſhall you judge, whom we do fear, for all your works of Night,
Who to his Light and People have offered ſuch great deſpight:

Your

14285

Your haughty Looks and swelling Waves, will stand in little stead,
Your gorgeous Robes and tendance great, will not supply your need;
It's not your Gold, nor Riches great, nor ought in Earth you have,
Can bribe this Judge, or blind his Eye, or for you mercy crave.
As you have done, so must you have according to your deed,
Who have not heard the Justs complaint, of Mercy now have need,
And shall not find, for it's from you departed,
That in your scorn have made forlorn, the poor and upright-hearted:
You trusted so in Vanity, that Mercy you forsook;
And we that met the same to find, alone to him did look;
And he to us hath great regard, who did the Devil deny,
With all his works and followers, with pomp and dignity.
We have not said, but done the thing, in which he doth delight;
Therefore he'l plead our Cause with you, even in the Nations sight;
And he will differ by his Power, the Doer from the Sayer,
And quite defame the Hypocrite, that seem'd to be so fair:
For those are they whom God doth hate, who seem, and are not so:
For Hypocrites is Hell prepar'd, and to it must they go.
But on the Rock they surely build, whom tempest cannot shake,
Nor blustring storms them once disturb, that of his Life partake;
Who by the Spirit is reveal'd, the Son of God to be;
But all that do resist the Spirit, the Truth can never see.
So from the Rock they all are erred, gainst which Hell can't prevail;
But we that in it have our strength, shall never fade nor fail.
Therefore you Holy Ones be glad, and make a cheerful noise,
In heart and soul speak forth his praise, and with a pleasant voice,
Who hath not left our souls i'th'grave, nor us a prey to be,
To hungry Beasts who have pursued our ruine for to see.
Thou, Lord, hast fil'd our hearts with praise, thy presence we have had;
In Prisons and in tryals great, in which we have been glad:
And thou wilt never us forsake, but be our great reward,
Who have not fear'd what man could do, but to thee gave regard;
Who in the Spirit doth thee serve, the fruits shall all men see,
In Patience, Mercy, Love and Truth, and these draw near to thee;
From whom they flow, and have increas'd the Fountain of our Life,
Prepar'd for all thy Holy Ones, to shelter from all strife,
A hyding place and Rock of trust, to us thou hast been made,
And soon to nought will bring our foes, that snares for us have laid;

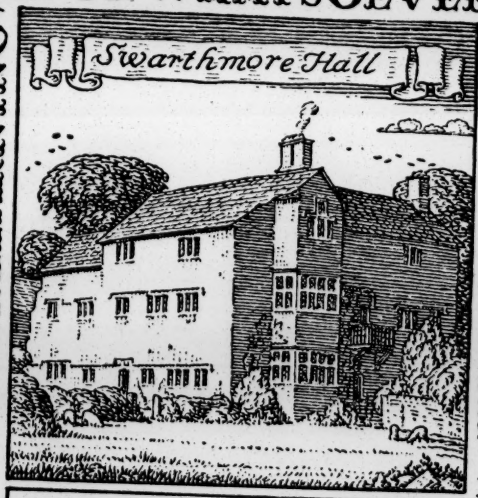
Then

Then they shal mourn when we rejoyce, our praise shal make them sad
Our Songs of Joy in thee our strength, shall make them weak & mad.
Who doth in pride and vi'lence grow, shall find this sentence true,
They shall not miss to have the same, yea every one his due:
You that have plow'd & sow'd the Seed, and nearly brought to pass,
The glory of your work shall fade, as doth the new-mow'd grass;
A Storm shall rise and blast your crop, and disappoint your hope,
And backward turn your purposes, and bring to nought your scope;
For all your thoughts have proved but vain against the Innocent,
Their help's in that you do not see, nor never can prevent;
Upon your backs their strength will fall, to it you must be bow'd,
That hate the Light, and scorn the poor, and would exalt the proud:
He laughs at you that see him not, that on the winds doth ride,
And over all your Hills doth skip, and as a mighty Tyde,
Shall over-whelm your Mountains great, wherein you put your trust,
And by the rising of his Power, shall grind you all to dust.
He hath it spoke, who can prevent? he will exalt the Just,
Then down must all, both great and small, that in a lye do trust:
Then will you reap as you have sow'd, according to your deed,
Ruine and Loss, great Pain and Shame, will fill with fear and dread,
You'l howl, and run you know not where, when that shall you pursue,
That you have oft refused to hear, must now give you your due.
I have it learn'd, and must declare, that God is good and just;
Happy are they that Him do fear, and have no other trust;
They shall not fall when ill besets, and sorrow doth surround,
For he'l appear their Cause to plead, and all their foes confound,
And bring to pass with wonders great, from harm to set them free,
And work deliverance by his Power, that to his Praise shall be.
He soon can make the Hills to quake, and move the Mountains high,
And make a plain for them to walk, that on his strength rely,
And set them up above the proud, that swell like raging Sea,
And cried, We will suppress them all, they shall no longer be:
Away (they cryed) with Holiness, and worship in the Spirit,
For we'l enjoy our lust in flesh, what else would we inherit?
Your choice is vain, and short's your time, and soon will ended be;
But those whom you have wrought against, do know Eternitie.
That wil wear out, your vain Decrees, and prove your Acts but vaine
Our Peace will last, and Joy abound, when you shall be in pain.

THE END. R. T.

PX 7014 .T78 F4

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME WERE WRITTEN FOR OUR LEARNING



FRIENDS HISTORICAL LIBRARY
SWARTHMORE COLLEGE
PENNSYLVANIA

E·H·NEW

1927

-14285-